

SISTERS' ENDEAVOR DEPARTMENT.

The Sisters' Christian Endeavor of the Brethren Church is a regularly incorporated body with qualified trustees. Churches and property may be deeded to them, bequests and donations made, with full assurance that all will be appropriated in developing New Testament Christianity. Remember the Society in your wills.

GENERAL OFFICERS.

Mary M. Sterling, Pres., Masontown, Pa.; Mary E. Garber, Rec. Sec'y., Ashland, O.; Bessie W. Perry, Cor. Secretary, North Manchester, Ind.; Sarah Keim, Treasurer, Louisville, Ohio.

INSTRUCTIONS.

Address Mary M. Sterling for information about organization, charters and methods. Address Mary E. Garber, in making reports of election of officers, and any information intended to go on the general record of the society. Address Bessie W. Perry in making reports for publication, and in general correspondence. Address Sarah Keim in remitting the dues belonging to the general society. Send money by post office money order, registered letter or drafts.

Little About Much.

"Haste Makes Waste."—To give "permanency and efficiency" to the S. S. C. E. has been our first endeavor. He who is too eager to grasp the lovely rose pierces his fingers with the hidden thorns. We have thought long and prayed earnestly to lay a sure foundation. If the house should tremble, keep us from the knowledge of its fall, O God!

"Our Definite Object."—We mean to pay a reliable Christian man to organize and instruct Brethren churches, accomplishing sound mission work that will stand the test of years, and the closest scrutiny of spiritually enlightened, intellectual persons. *But there must be money.*

"At the Proper Time."—In October we will let it be known who has the honor of the first remittance into the general treasury. We are proud of the donation. It came from a pure motive.

"Christian Humility Society."—The principles of the C. H. S. are good, worthy approval. Give them careful consideration before adoption. You take them, as anything else, for better or worse. We are grateful, Bro. Furry, for your interest in the S. S. C. E.

Ohio Endeavors.—There are now three chartered societies existing in the State of Ohio. The prospect is brilliant for a higher and fuller organization in that direction.

Pennsylvania Endeavors.—There are also three chartered societies in Pennsylvania. It is expected of them to make a State Association in the near future.

I Am Happy.—At the present writing I feel more cheerful than I have been since undertaking this work. My responsibilities press more heavily, but I know that others share with me the burden.

M. M. STERLING.

Truth.

Truth came from Jesus Christ, untruth from Satan. We are either Christ's children, or children of the evil one. We cannot serve God and mammon. If we are Christ's children, we will be Christ-like. It is necessary then for us to speak the truth at all times and upon all occasions. Speak the truth, act the truth and live out the truth of Christ which we profess. Truth will stand when all else fails. The truth must come out sometime, sooner or later. Let us speak the truth at first. If we live a true life in every respect; we fear no evil. We have Christ's precious promise, "I will never leave thee." Oh then let us be true to our brethren and sisters. Let us have the love of Christ dwelling in our hearts, for if we love not our brethren whom we have seen, how can we love Christ whom we have not seen. We know a tree by its fruit.

Reader are you bearing fruit for Jesus or for Satan? Are you trying to build up Christ's kingdom or destroy it? Let us speak the truth, the whole truth, and nothing but the truth.

ANNIE A. MIDDLEKAUFF.

Dallas Center, Iowa.

Address Delivered to a Temperance Society.

BY WALTER EBERHART.

I rise tonight to speak to you on a difficult subject to me. I do not know what to say, really, but perhaps I can say something that will stir you up and awaken you to your sense of duty. We all have a work to do. If you would go out among those old whisky toppers and try to induce them to sign the pledge, you would be doing your duty, but not until then.

Dear friends, you do not know what those dear mothers endure from this curse. Many are nearly frozen tonight, and have no food—not a morsel, and many children are without a home, and without fathers or mothers, just on this account, that

you will not try to help us put this curse out of free America, and help us declare ourselves free from this cursed bondage.

I ask you if America is free. Why! you say, yes. On July 4th, 1776, Independence was proclaimed, and surely America is free; but I ask you here if America is free from the curses which the world endures tonight. No, she is not. Here is that revolver, that curse that is helping to take our Presidents and patriots to their cold and silent graves; and here is that curse that we are trying to put out of our land. It is so. O, my dear friends, will you see the dear fellow-citizens of America sink to a drunkard's grave and a drunkard's hell? It may be that you have a dear friend here tonight who is drinking of this tempting cup, and is gliding down the stream of time into a drunkard's grave and a drunkard's hell; and dear friend, whoever you may be, are you going to sit with your arms akimbo and see your dear friend sink to disgrace this side of the grave? This will never do. You cannot afford to hold back, but some individual will, and say that they are only one, and would not do any good. But a poet has said:

Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the solid land.
Little deeds of kindness,
Little words of love
Make the earth an Eden
Like the heaven above."

And now, my dear friends, in the name of God come forward and sign this pledge, and help us on in this good work.

Some one has said to me that I preach hell too much, and perhaps some of you think likewise. But if you do, you do not read your Bible as much as you should, that's all; for God has said in his word that no drunkard shall inherit the kingdom of heaven, and if he shall not inherit the kingdom of heaven, what shall he inherit? Why, he shall inherit hell and hell only. He will not go there and spend two or three years for the whiskey he has drunk on this earth. No; it will be hell throughout eternity. It is not to be found in the word of God that a drunkard shall go to hell and spend two or three years, then enter heaven and enjoy the pleasures therein. When God said heaven, he meant heaven; and when he said hell, he meant hell, nothing more nor less.

I have joined this society for the purpose of doing good, not evil, and I believe that every other member has joined for the same purpose. I hope that the words of this speech shall sink deep into the intemperate hearts of Geneva.

There is one thing that I want to mention here; and then I will close; that is this, will you receive this sentence when you come before the judgment bar of God: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord?" or will it be this doleful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?" I hope it shall be that loving and welcome sentence which every one shall receive on that great day if he has done his duty on this earth. When I think of this loving and welcome sentence, it fills my heart with over-flowing joy to know on that great day you or I may receive it from our Heavenly Father in these words: "Well done, thou good and faithful servant."

Now, my dear friends, I close with a hearty good-night, and a wish that you prepare for this welcome sentence before the day of judgment dawns upon you. Oh! come tonight, every one, and let the angels of liberty write for you in letters bright as the stars are tonight that Geneva is free from this curse and its blight.

Is It Too Late?

It may be too late, quite too late, to set right mischief once done, to avert consequences, to stop the working of the evil that we have set in motion; but it is not too late, it is never too late, to come back to God. If you cannot be what you might have been, you can still be something that Christ will love and value—a humble, penitent soul. If you cannot serve God as you might have done, nay, if you have done harm that you can never undo,—yet you can still give him what he values more than all service—a will surrendered to his will. If it is too late for anything else, it is never too late to join the service of Christ.—EX.

The Leedys.

"Your committee reports that so far as we have been able to learn, there is no essential difference in faith or doctrine between Progressive, Congregational, and Leedy Churches, and we recommend that hereafter we be known as one body, and labor together in peace and union."

Bro. Brown, Why was it not said before this convention that Leedy's views are entirely at variance with the faith and practice of the Brethren church? Why was this resolution passed?

"Resolved that the brethren heretofore known as Progressive, those known as Congregational and those known as Leedy brethren, are all one body in Christ, and that all sectarian titles that heretofore existed shall be forever dropped, and we will hereafter be known and know each other by the Gospel name Brethren."

It was our understanding that each of the three bodies were admitted as organizations, and each organization, to remain as before the consolidation, and as we had an organization at this place and the Progressives had none we deemed it right and just that they should come in and work in harmony with the Ashland and Dayton conventions; but we quietly submitted to their wishes of reorganizing which was done by H. R. Holsinger, and P. J. Brown. Although I had been elder for a quarter of a century, yet let the Progressives have their choice and quietly submitted to the choice of H. R. Holsinger.

I mention these things to satisfy the readers of the Evangelist, that I am not aspiring after worldly greatness. We assisted in procuring and remunerating ministers to preach for us, and worked faithfully against tide and current until our number was swelled to about one hundred and twenty-five members.

Every thing seemed to work well until the communion season arrived and all necessary arrangements were being made for the occasion, when the question was raised "who will furnish the beef?"

Was this giving the Leedy brethren the privilege of choice? Hear is where the trouble began, because of an open violation of the principles upon which we united. As the brethren claimed not to understand the matter as we do, we made the following proposition, when assembled, in council, March 20th, 1885, Holsinger and Brown both being present: We proposed to hold two communions each year one in each church house and those who have a preference for beef to have their preference at North Liberty, we to have our preference at Ankenytown, and all who could conscientiously do so to commune at both places, and all work together as though no difference of opinion existed. As this was not accepted we offered the following resolution:

"Whereas, The brethren assembled in Convention at Ashland, Ohio, June 29th, 1882, have declared: 'In religion the gospel of Christ, and the gospel alone, is a sufficient rule of faith and practice,' and have 'Reaffirmed the primitive doctrines of the church,' and declare their intentions to administer the government of the church as in the days of the apostles,"

"Resolved therefore, that we, the members of the North Liberty church adopt the above declarations of principles, and abandon all usages and customs in religion, that are unsupported by the word of God, and lead to confusion and disunion, and adhere strictly to the teachings of the gospel, keeping the ordinances as they have been delivered unto us by inspiration."

The chairman also refused to offer this resolution before the council. We urged on having an open discussion of the points involved in controversy. But they didn't come prepared to do so.

Now brethren some of the facts are before you, can you see anything along the lines that looks as though I was trying to steal the Brethren church, as I was accused, or is there anything that has the appearance of forcing my peculiar views upon the church; and last, but not least, do my resolutions indicate division, disturbance or a tendency to "drag a whole church down to hell"? I would like to do a great deal more for the Master than I am doing if I had the opportunity of doing it. Would to God some of the influential leaders of the Brethren church would show me the same kindness, that Onisiforus did to the Apostle Paul when he was in bonds. 2 Tim 1:16. The Lord knows I need refreshment and encouragement.

In all my Lords appointed ways,
My journey I'll pursue;
Hinder me not ye much loved saints
For I must go with you.

ISAAC LEEDY.